TO THE RIGHT HONORABLE ROBERT EARLE of Essex Knight of the most noble order of the Garter

MOSES on mount Synai (right honorable) had a reuelation of God, how continually from the beginninge he openeth his eternall power, & Godhead, in iustice & mercy. His law teatheth so: where the frame of the world bringeth that of God into sight, which can not properly be seene & the present gouermēt there declareth from infinite counsell of seuerity & mild hartinesse. Whē God (Elohim the Trinity) said let VS make mā, after our image & iauchim a Lordship over his workes below: the mistery of his will herein many angels could not like of, beinge charged to take care over man; yet sone it is made manifeste. For when Iehovah Elohim made man: then yet all his workes were good. But some Angeles fall quickly provoke mā into death. & the same day of mans creation heare a sentence, further openinge Gods counsel in Christ. Then ỳ Deuel is condemned for euer, that hated the glory of man. Likewise all the sonnes of Adam who will not beleue that God in Christ reconcileth the world unto himselfe, are damned, as born of the Deuel Ioh 8. And all who beleue that, shall liue. Adam & the woman disobeyinge God, the world is corrupted: yet they presently saw their election to hot lines: & better conceaued hope of the world to come because that God guyded them not to any good obedience, for one day. But that at the first this world should be vayne & gone for a perfecter state with the reuelation of the sonnes of God in Christ by whom God made the world & whom he made heyre of all. The seuenth day god rested from creatinge & rested in Christ redemer: then first honored a whole day & sanctified it for ỳ holy upon the creation, & redemptiō untill Christ restinge in the graue should alter that day. Sacrifice was used to teach of life commige by death, since the beginninge. And thus Moses at the first brightly openeth the purpose of God & pleasure of his holy will. That it is unsercheable Elihu by the creation proueth: for the depth of it. Iehovah the Eternal Lord most plentifully to Iob. Also the gouerment of all families through their generations, whiles now one, now another embraceth life in Christ: the doctrine still standinge one & the same: Yet the variety in utteringe the promesse, hath reasons plaine euen to man, & most gracious, to consider. To Adam ỳ Monark & prophet it was only heauenly, & fitted to his wit: how God in the flesh wold destroy satās workes. But his Children by corruption beyng of their father the Deuel, looking in this life to strength, beauty, welth, cities, musick & other pleasures chose the flood, ỳ manifest curse to the earth, rather then hope in Christ. Afterwardes with the promise of him to Sem, Abraham, Dauid & Zorobabel earthly blessinges are geuen, but sone made lesse then expectation, when heauen by them, of weake myndes was lesse regarded. But to returne to Moses: as in the creation & ory he sone openeth the mystery of Gods will in Christ, so the continual state of ages folowing are in his book. A certen frame of all I lay in one vew: and geue it a name: from Moses Sightson Synai

TABLES OF THE FATHERS AGES CONFERRED VNTO THE DEATH OF TERAH WITH THEYR YERES VNDER THEYR NAMES

ADAM & the woman dye in soule: revive by Christ to dye to overcome death Vpon y Trinity & this														
130	SETH borne Gen 5													
235	105	ENOS b												
325	195	90	KENAN b											
395	265	160	70	MAHALEEL b										
460	330	225	135	65	IARED b									
622	492	387	297	227	162	HENOCH b								
687	557	452	362	292	227	65	MATHVSELAH b							
874	744	639	549	479	414	252	187	LAMECH b						
930	800	695	605	535	470	308	243	56	ADAM d					
987	857	752	662	592	527	365	300	113	HENOCH is taken away					
1042	912	807	717	647	582	his dayes	355	168	SETH d					
1056		821	731	661	596	match	369	182	NOAH b					
1140		905	815	745	680	sum Bocth	453	266	84	ENOS d				
1235			910	840	775	are spard	548	361	179	KENAN d				
1290				895	830	w Christ	603	416	234	MAHALALEEL d				
1422					962	Tal Sanh fol 99	735	548	366	IARED d.				
1536	S Peter most diuinely expoundeth that of Chr						849	662	480	CXX yeeres begin				
1556	his eternal Spirit 1 Pet 3 19 w Moses writeth						869	682	500	20	IAPHETH b			
1558	of Iehouah & his Spirit Gen 6 3 wher y very Iewes						871	684	502	22	2	SEM b		
1651	wold embrace his speth in better sence the most of us						964	777	595	115	95	93	LAMECH d	
1656	MAT d God cometh as Henoch told Gen 5 Iud 14						969		600	120	100	98	THE flood drowneth all but 8 mockers, fusters, careless	

Touching the time of Adams creation or beginning of the world from Autumne it is reckoned by the continued Iudgment of Ebrewes, holden up by many scriptures, & ceremonies. And as for the day of the fall, the Iewes wold be ashamed to hold it doubtfull as in the Talmud Sanedrin pag 38 & Midr ps 92 & Zohar col 109 & Bochay Ben Arama, Menachem D Cimchi all universally. So from the beginning Christ is sauiour by faith 1 Ioh 1 Ebr 1. 2. And Satan the κοσμοκρατωρ prince of y darkenes of this world Eph 2 & 6. The Church euer held that. Because Moses ioyneth mans creation, triall, Iudgment, promise to y same day before she is named Eue. But most resolute y Iewes are & vehement in that in Misnah, Ab de Rab Natha & R Bochay upon Gen pag 10 sayeth that Christ y sixt day awnswerable to y first Adam, redemeth. Where truth forceth enmes myes agreement, we should not misse.

And thus the old world perished for despising saluation by Christ (preached by these ten fathers) of whom they said depart frō us: we will not haue the knowledg of thy ways. Not as though y Gospel were hid: but that the prince of darknes blinded mens hartes. Moses phrase telleth no lesse then S^t Peter, that they not incorporated into Christ must be now spirites in prison, as the sede of the old serpent.

The patience of God mentioned 1 Pet 3 is here noted of y Rr. in Ab R. M in that God spared wicked ages unto the 10 But Hence he behalfeth Iues.

Noahs sacrifice termed as our L. his passion ὀσμὴ εὐωδίας (Eph 5. 2.) sheweth, that the fathers saw Christ, the true conforter. Hence furth through the prophetes God by outward blessinges, allureth to the Spirituall felicite, but closly, namyng th'eternal state, to Adams earthly race. w^ch soone so encrease impiety that hardly they can be brought to acknowledge a creator. Cham is cursed: unto his yongest sonne Chanaan: to Obey Sem blessed in Christ persuading ch^l Japheth. Mark in Melchisedech a tast of this blessinge, in th'eleuenth age whē y world had lost religiō and wold think y Sem was not aliue yet he was sacrificer to God, whom y prophane knew to be El, Mighty, Elyon, high: as Homer Il 3) but had lost y Name & kindred of Sem. though he, greater thē Abraham represented y Sonne of God, likewise unknowen in y world. They breake y chayne of story & bread many grosse ouersightes & mistake th'apostle (Eb 7) extremely, that will not haue him to be Melchisedek.

WOR NOA SEM FLOD

Wor	Noa	Sem	Flod											
1658	602	100	2	Arphaxad *b Gen 11*										
1693	637	135	37	35	Selah *b*									
1723	667	165	67	65	30	Eber *b*								
1757	701	199	101	99	64	34	Peleg *b*							
1787	731	229	131	129	94	64	30	Regu *b*						
1819	763	261	163	161	126	96	62	32	Serug *b*					
1849	793	291	193	191	156	126	92	62	30	Nahor *b*				
1878	822	320	222	220	185	155	121	91	59	29	Terah *b*			
1996	940	438	340	338	303	273	239	209	177	147	118	Nemrods		
1997	941	439	341	339	304	274	agaßbie	210	178	148	119			
2006	950	448	350	348	313	283	agayn	219	187		128	N. *d*		
2008	he liued	450	352	350	315	285	are be:	221	189	*this inc	130	Abram *b*		
2018	7 Iubiles	460	362	360	325	295	halfed	231	199	quality	140	10	Sarai *b*	
2026	after ỹ	468	370	368	333	303	for Rabi	239	207	ans hde:	148	18	8	
2049	flood	491	393	391	356	326			230	reştro	171	41	31	
2083		525	427	425	390	360	Terah *d*				205	75	65	

Nemrods babel 200 y. work in disdayne of Sems tentes, breedinge Idolatry euen to Terahs house, is hindered by confusion of tongues. Gen 11. In the same story God saying, Let vs go, & let vs confounde, & that Iehouah skattered them, com: vitcheth Iewes now equally rebellious Nemrods against ỹ sonne of God of Sem & H. Sp. who say in Talmud Sanedr. ch 4 pag 38 ỹ this is spoke to ỹ angels. as also ỹ Gen 3. 22. Let vs make man. Thet God Gen 22. 18 promiss Christ of Abram Gen 12.

*Abrahams byrth is cast by many unto Terahs 70 y. when Haran was borne, not he, though for his blessednes he is named first & borne 60 y. after. That appeareth by his age at his fathers death, who was 75 when his father was 205. Moses forceth to marke that: who tellinge the whole yeres of the patriarches liues from Sem thither, purposedly amitteth mention of their death to teach the reader to reckon how Sem still liueth, with three witnesses of his glory, Arphaxad, Selah, Eber: though their posterity, Pleg, Regu, Sarug, Nahor their y. were spent before the promise to Abraham, and in Terah namely mentioneth his death (as R Bochai noteth) lest men should think that Abr. had left his father aliue in Charan. He must needes liue 60 y. after Abrahams departure from Charan, yf at Terahs 70. Abraham was borne. Also Noah should liue 58 y with Abraham: where by he had bene no prophet in blessing of Sem, yf he might haue blessed Abraham: for he might better kepe it secret & in him selfe untill Abrahams time. Also Abrahams brother Haran should beget Sarah, but 10 y. yonger then Abraham at 9 y or 8. as the Talmud in Sanedrin marketh. Also Melchisedech or Sem, by truth, & all Iewes full resolution, should dye after Abraham, to whom he deliuereth the blessing for posterity: yet that doinge must needs import that the blesser died soner. The old Iewes as St Stephen & Philo doubted not of this: the later wilfull malicios Iewes entangled us long both here-in for 60 y errour to disturb all the story, & also to begin the 430 Ex. 12. from Abrahams departure from Vr: which should begin after Terahs death. The former errours many lerned of late redresse: where of some fall into the later for fiue y. errour: to entangle & to mangle the text Gen. 12. But of antiquity the most rightly began the 430 Ex. 12. from Abrahams departure out of Charan. And Abrabbanel lernedly confuteth his owne Rabbines that wold haue the spech of God to Abraham of leavynge cuntrey kinsfolke & fathers house, & of all nationes to be blessed in him (by Christ) spoken in VR: where S Stephen saith actor. 7. that God said to Abraham in VR get thee out of thy cuntrey & kinsfolke & not yet from thy fathers house) he knowinge from Gen 15. 7 ỹ God said I brought the frō VR frameth frō ỹ matter an appearance, & a spech: wch Moses past over because sone an other like spech, & larger in on charge. & havinge a promesse of Christ, was to be mentioned after Terahs [illegible]. That VR is in *Mesopotamia S. Stephē teacheth: and ỹ it is nere Haran in ỹ same cuntrey. Abrabbanel profitably proveth vpō 9 in 11.

2084 HERE begin the 430 y. peregrination termed of the fathers. gen. 37. 1 of the children of Israel while y were dwellers in Egypt Ex 12. 40. Here S Septuagint doth well expound it: Terming both sayinges in one.

MELCHISEDEK sacrificer to God & likened to S Sonne of God. Heb. 7. Abraha: He is noble Sem by Targum Ierusalem & by 22 Rabbines marrying S comē opinō, cited by me elsewhere Bucanus from Eb. 7 Lyra. fully answereth.

ISMAEL b. not elect, though he be of Abraham. his maners in tyme shew S.

ARPHAXAD is 438 yere old.

2090

2100

2110

ABRAHAM and Ismael are circucised

ISAAC. MOAB, AMMON. b.

ISMAEL and Hagar be cast out of Abrahams house Gen. 21. 14: that it might be knowen how not the children of the flesh be the children of God. but the children of promesse are holden to be the sede. as then he that was borne after the flesh persecuted him that was borne after the spirit even so it is now Gal 4. 29

2120

SELAH is 433 y. old.

2130

2140

ISAAC bound, ready to be sacrificed & recouered from death represented Christ: bound, sacrificed. and rayssed from death

SARAH d. 127 y. old

Abraham maryeth Keturah Gen. 25

REBECCA is maried to Isaak Gen. 25

2150

SEM is 600 y. old who was taught by Mathusalah and Lamech, who saw Adam many yeres: and lyved to see

2160

twelve generationes or more after him self. the Greke diuines could not hold him to be Melchisedek. because the Greke translaters feigned more hundreths of y betwixt him & Abraha then he lyved in all of whose mynd longe unknowen to S ryyne of religion, I have written, I trow, profitably

2170 IACOB & ESAW b. of one mother the yonger elect, the elder reiect: according sy they live, to find the mercy or severity of God. Iacob holding his brother by the heele. shewed tymely Godselection, worke full in the calling of him

2180

ABRAHAM d. 175 y. old after he had sent keturahs children from Chanaan they goe to VZ of Nachor, next of kin. that Isaaks ease might be more clear.

EBER 464 y. old his name was famous wherby Abraham was called the Ebrew Gen. 14. & Ioseph Gen. 39. & all Israel Ex 5. Num. 24. etc.

2190

2200

2210 ESAV the prophane taketh wives of cursed Chanaan: and in time selleth his birth right for a messe of pottage he was geven to hunting with chief delite. Such are the reprobate even from the wombe.

2220

2230

ISMAEL d. 137 y. old. this rate of old age continueth vnto this day. but not in very many.

IACOB stealeth the blessing fr̄ Esaw. Isaaks dym eyes shew that God rulleth mens eyes accordinge to the purpose

have thought.

2240

IACOB upon Rebeckah's counsel going to Charan: in a dreame seeth a lather on w^ch God the sonne, the angel of the father stood: who promiseth him safety & the blessed sede. Gen. 28. 10. & 31. 11.

2250

LEAH is geven to Iacob thinking her to be Rachel: & she afterwardes is geven. Ruben Symeon Levi are the first of Leah IVDA is the father of our L. of Baren- Rachels Bilea, Dan & Nephthali are b more of Lea, Issachar & Zabulon. of Zilpa Gad & Aser.

IOSEPH is b. to Rachel in the end of
2260 his 14 seavenyy. New covenantes Laban maketh, wher in the colour & breede of Cattel Gods providence is manifest, favouring Iacob, to geve a tast how the blessed of him, are the truly blessed.

IACOB goeth from Laban, he wrestleth with the Angell, and is called Israell. Gen 32. 28. By his strength he had power with God: had power over the Angell: wept and prayed unto him: & I. God of Hostes is his
2270 strength. Hosea 3. Iacob the Aramite preyshy Deut. 26. bought ground of Hamor Gen 33. That possession Iacob gave to his son Ioseph and there was Iacobs well. There Iesus talked of the mountaines & Ierusalems worshyp & of the true worshypers Ioh 4.

IOSEPH is sold for 20 Sicles by his brethren envyous. Iudah sold him: to save his life: So our L. is sold for envy by Iudah: but to have his life destroyed.

2280

IVDA punished for sellinge Ioseph with the death of Er. & Onan and incest with Thamar: humbly confesseth there-in his sinne & maketh Thamar grandmother to Christ: The counsell of Emmanuell only will stand Es. 7.

IOSEPH expoundeth Pharaohs dreame &
2290 is made ruler of Egypt: of our L. age when he is baptized of 30 yeares before he was in restraint w^th two prisoners, one saved th'other perishing: like the two, crucified with our L. of Ioseph and Daniel for like affayres. I have noted in conc. of Scrip.

IACOB goeth into Egypt & there is fedde of his sonne Ioseph. I believe after our L. goeth
2300 & is fed of Ioseph sonne of Iacob. The Ebrue
" most usuall proverbe אבות סימן לבנים the fathers resembled the sonnes this should move them to delite in our L. his story.

2310

IACOB dyinge in Egypt maketh Christ the angel that delivered him from all ill

& telleth that Iudah must be holden principal for him ש֣וֹל Shiloh his child in w^ch tribe & governem should continue un-
2320 til He came: to whom all nations should assemble. Beniamin shall hold to that tribe until the Evening: yea when Ephraim in tyme caryeth away the rest to ruine. & though Iudah might seme baser then Ioseph, specially for Thamars case: yet his confession had rare goodnes, as Targum Ierusalemy well noteth: & the blessing of multiplying first appeareth in Phares & his family. Also the glorious of other tribes
2330 still geving Iudah the glory: should have moved all Israel so to doe: & the fall of Saul for, refusing. The other tribes are all told what blessing God hath fatherlike parted amongest them. Vpon Iacobs speech dependeth the rest of the scripture.
Iacob & Moses geve to some, termes fit for armes: as lion, oxe, branches, asse, sea wolfe serpent: w^ch shalbe pictured.

2340

2350

*

2360

IOSEPH dying in Egypt by faith mentioned Israels departure thence & gave charge
2370 concerning his owne bones with his bones the other patriarkes bones were also caried Talmud Sotæ. ch 1 pag 7 in Massereth hashem. Therin they agree with S^t Stephen, theyr enemy act. 7. 16. They gatherit by Ioseph's wordes saying carry my bones with YOW. So for the buriall of them they should
* affirme Sychem not Ebron to be the place for Ioseph to be with them. Hebron the
2380 only was not subdued in Iosuahs dayes: to receaue Israels bodyes. More over yf Ioseph, the most glorious of the 12. was not buryed with Abram, Isaak, & Iacob: the other wold not presume to place theyr patriarkes in a more princely buriall ground then Sychem was.

OF CHANAAN how wicked the na-
2390 tion was, here we are to note. To Sem they were made servantes: & amongest them he lived a King of iustice & peace, yet he could not bring them to goodnes. Abraham had three cundreth armed to his side. But that

ewayled thyr not when Iacob went with his hare staffe to Mesopotamiah & with his family afterwardes to Egypt, Chanads house little thought, that by such meanes so weak & desperate, they should be overcome.
2400 & while Israel is in Egypt they buyld cities to defraude the promesse. This sheweth that they knew what God had spoken. And
" were they synne in the highest degree. Therfore
" God hardened thyr hartes finally for a
" further punishment that they should not
" find the place of repentance. So he did Pha-
" raohs in the dayes of Moses: & Israels
" hartes under Elias he turned back wardes
" & Iuda despising Iehovah Esay 6 (Christ
2410 Iohn 12.40.) are punished with this sentence
" that they shall not repent. Raham, in Rep-
lanar Cho. He might bring in him self &
his whole nation from the Apostles upon
Esay an exemple of folk geven up to synne
for hyger furst open & wilfull refusall of Christ.

IOB Eliphaz Sophar, Bildad, Elihu all
of Terah, they & thyr people now hold religion,
when Israel falleth extreme to Idolatry & stand
2420 in it even until Moses came to deliuer them. Ezek
20.8 whe th' Eternal speaketh & shineth on
Aaron, Phara. Scyr nome of the Arabians in re-
gard, but lette yeld to religion. Iob doubtlesse
in his house kept it. Balaam & Madia denyed
y power of it. Now for election aggyne of
Israel at the passower & also reuection whe
Christ our passower is kild, whe Heathen
come in. Who art thou y disputest with God?
who prevented him to be recompenced?

2430

* MOSES b. 80 y. aged when he stood
before Pharaoh Ex 7.7. his father
Amram lived 137 y. Cohath his father 133 y.
This hath bene profitably noted of old,
lest men should mistake. Moses wordes
when he sayth that the peregrination of
the children of Israell, while they were
2440 strangers in Egypt was 430 y. He meant
the peregrination that conterned them, tou-
ching Chanaan from synce Abrahā came
to it until y took thyr iourney towardes
it. Now his grandfather was one of the
70 w^ch came with Iacob into Egypt.
But his whole life, & his sonnes whole
life, & all Moses age in Egypt maketh
but 350 y. or seaven Iubilees: therfore it
is unpossible that so longe they should be
2450 in Egypt. And Moses providing that he
should not be mistaken, shreweth his one
koured & thrie age. Wher he him self
is the 7 from Abraham the high father,
as Enoch was from Adam the furst father,
& of that, Ebrewes, Grekes, and Latines
note with admiration of Gods goverment
drawing to a remembrace & meditation of
* the first Sabbath. Many other thinges
about him were all helpte to shew him in due
2460 tyme a deliverer of Israell: that they might
the better retayne the hope of Christ & true
religion: yet they fell awey to Idolatry in
Egypt: most stubburne in it even then when
Moses came to redeme them. Wherby the
calling of so many hundred thousand fro
so bad a cast sheweth Gods election to arise
from his owne will in Christ and not from
any goodnes, w^ch could be in them that
all were full

2470

* MOSES leaveth Pharaohs court aged
(not 13 y by Rabbi Bechai) but 40 a(t) 727
as a growen man, lerned in all Egyptian artes
fit to be a prince & Iudge betwixt Hebre-
wes, deserving to be counted thyr deliverer,
a terrour to Pharaoh, a controller of Ma-
dian Shepherdes: & fit for wisdome to be
2480 the Dukes sonne in law. Gods language more
particular often in the new testament then
in the old, quarelled with by wicked Pharise-
es, both damneth them of rancor, & waketh
our slepenes. when S. Stephen spake no
Iew denyed his speach. And God toke order
y some Rabbines should agree w^th S. Stephen w^ch
are noted in Shemoth Rabba, pa. 18 b. — that Mo-
ses was now by some 20, by some 40 y old of. S. Stephes
truth, no Christian can doubt. But how y Rab-
2490 bines give him 40 y. following no expressed record,
this matter serched will open more. They mark
like revolutiones: that God for his notable stori-
es of one kind, geveth comely equaly 457 Iubi-
lees betwixt y delivery from y Deluge & Noahs
going into Paradise: betwixt y promisse and
Moses byrth: betwixt y conquest of y land by
Iosuah reckoned by Caleb & the transmigration
from Silo to Iuda & Samuels goverment. So
* Moses hath 40 of courtier life: 40 Shepheardy
2500 40 of goverment. So are 40 upon Othoniel,
Barak, Gedeon, David, Salomon: and Ieremy
last: warning Iudah of the heathens wildernes
That last Abrabbaneel upon Ier. well noteth
So Paul & Midras Tillin cited also by Kimchin upon
y 93 give 40 to Samuel who dyed but 4 monethes
before Saul. Seder olam, Abrahā Zakuto & Mis-
nah in Sabboth, & Temurah though unsoure Ieru-
salem hating S. Paul in Seder ola geve him but 13 yer
* doctrine of like revolutiones they coud of any observe
2510 Israel shortly. ongrowing in religion is
called A Child. Hos. 11. and is called from
Egypt: whence afterwardes God Calleth his
sonne.

The self same day 430 after, the promisse (A
lambe beyng kild & eaten before) Israel leaveth
Chams land, iourneying towardes Chanaan. At
pentecost God speaketh y law. & afterwardes Mo-
ses in 40 dayes fedeth only upon the sight of glory:
breaketh y tables: then goeth vp aggayne & fasteth
aggayne 40 dayes: and hath the seconde tables and
comyng downe ordeyneth a dwelling for Christ a-
mongest them, & significationes, of blessing not Cha-
naanlike, but heauenly: in tabernacle, washing bra-
sen altare, Candelstick, alter Golden, table arke
& such: all signifying the breaker of the Serpentes
head: & the blessed God of Sem, who of Abraha-
mes house wold take humanity. Naasson beyng
a principal of the twelue tribes. argueth that the
he. of Iudah, was knowne ancestor of Christ.
Levi is seperated to religion-office: & specially,
not the sonnes of Moses, who in y fourth age
fall to idolatry Iudg 18. as being of A Madi-
anish mother: but Arons Children, of Elizabeth
d. of Aminadab. of our L. his house: wherof
some hold on unto Iohn baptist. s. to Zachary &
Elizabeth daughter of Aron. Luk 1. The manna
Rock & crucifying of the Serpent, & full many
thinges more betokened Christ. Balaam fortold
what synne Italy should herein commit, & ther
upon how that state should be continually peri-
shing: For Iehovah used in the 40. y. wandring.
whom Israel tempted still. S. Paul putteth the
name Christ. 1 Cor. 10. Tempt not you, Christ

as they tempted. They were stampes of us.
Somehime ỹ Father distinctly is meant by Iehovah
as in ex 23.20. I send my angel before the: my name is in
him. Ramban fra Tal san. ch. 4 thus writeth. This angel
doubtles is ỹ angel the redemer the God of Bethel: the
captaine of Iehovahs host: and the scripture termeth
him angel because the world is ruled by this person.
Here the speaker is the father, & the angel is the
Sonne.

2514 IN MEMORY of redemption from Egypt
* upon ỹ passeover God gave this first of all his
lawes sayinge. This moneth shalbe unto you ỹ
first of moneths. There of this meaninge Rabun
" maketh. THAT ISRAEL should reckon it the
2520 first moneth, & from it should reckon all the
" moneths of the yere, as the 2. & the 3. & so
" to the yeres end, that when moneths were
mentioned the redemption might likewise
be remembred: and the lawe hath hereafter
none other accompt but the of our RE:
DEMTION. for behold the beginninge of the
yere is from Tisri: as it is written Ex. 23.
16. the fest of gatheringe fruites: in the
end of the yere, when NISAN is called first,
2530 & Tisri seaueth the meaninge is first of
redemption and ỹ from it. Though Rabbi
Iosuah in Tal. Roshhashana pag. 11 strive
yet continually before and synce this pre:
vailed amongest Hebrewes. & otherwise
it had bine an idle commaundement to
charge of that wch aey had bene kept.
But swete is the meditation of redempcio
as towardes a NEW world & d eternall
* springe: as contrariwise the fall brought
2540 in a winterly decay. and not a florishinge

2550

IESVS of Ephraim in name & office figurig
our Lord placyng ỹ people in rest, executeth
ỹ curse Gen. 9. making Chanaan servant to
Sem: & maketh ỹ sunne to stay but not to
lose ỹ light by him & Eleazar surnamed
the Christ ỹ 7 y. proved by Calebs age,
2560 The land is parted. Ios. 14 & 7 y. Iubilees
begin: and end, at our L his death: at that
holy yere: when we find our eternal pos:
sesion
The Iewes gather from Moses mysterius
of the Iubily vpon Lev. 25 in Zohar col. 210
that שביעית that is σαββατισμὸς ἁγιω-
σύνης Rom. 1.) the Diuine maiesty wilbe
to Israel in a Iubily fredom, redemption
& finisher of Sabbath. The very letters
2570 in theyr forme are worthy to be graven
in this brasse, for a witnesse against the
לחם עלום שכח כפפיים סגה זכה וקוליהם ירגל
נה יהבו שביעית פרוז זמביהק ליסרם

Adde this from zohar also upon Gen. 3.
Col. 82. Christ shalbe kild. Furthermore in
Zohar upon Gen. col. 208. And her sede.
הוא shall bruse thy head. This is the Holy,
the Blessed wch will destroy him (the serpent)
2580 out of the world as it is written. He shall
swallow up death for ever. Take also this fro
col. 286. synce the day that the serpent reigned
over Adam, and reigned over the sonnes of ỹ
world he standeth to deceave the world and the
world cannot escape from his punisment until
Christ the king cometh & the Holy ỹ blessed
rayseth up them that slepe. Thus they joyne
the Iubily, redemption, & a resurrection to:
gether: and also conclude Christ to be God
2590 blessed for ever.
By this time ỹ elders are dead in 42
yeres after the conquest. In this age
though Phinehas were yet alive, they knew
not God. Iud. 20. Gibeah destroyed 64000.
They followed Baalim. God solde them to
their enemies.

2600

Cusan of Aram afflicteth Israel after six
seavens of yeres, not keping theyr Sabbathes
to practise the religion of Shiloh: but falling
to strange Gods

2610 IN the Iubilee they returne to their pos:
sessions by overcomminy Chusan. Here ỹ
Ceremonie and the Hystorie agreeth. Otho:
niel a tryed man of our L: his tribe Iudged
the cause of Gods people: and stirreth vp a
reverence to Iudah. THE three former tri:
bes Ruben, Symeon, Levi, had greatly dis:
graced them selves as Dathan and Abiram
& the most of 250. of Ruben. and the for:
nication at Sittim was most in Symeonites
2620 & Core of Levi caused great sturre. Iudah
was now worthiest. & of them Othoniel
whom God should advaunce: who com:
parteth his blessinges, that the tribes should
not envy one an other. The Famines of
the other iudges hereafter are to be greatly
cōsidered how God chooseth them that all
should be victorious in Christ: Though Ru:
ben and Symeon, ever borderers & not de:
fenders at home: Aser in Anna daughter
2630 to Panuel. Luk. 2. is inferiour to none:
shewing ỹ Sonne of God a present prince.
* But most wonderfull is ỹ distinction of tymes
for such as want not the sense of hearing as
doe the dwellers at Nilus downfall. Tull. in
som. Sc. That in the 7 y. The land was parted
a child may see by Calebs age. Ios. 14. Then
seaven trumpets of Gods power made Cha:
naanites know that an Eternal Ruled al.
Thence the state of Samuel in the seaventh
2640 Iubily hath no small alteration. & ỹ Chronicle
is no lesse certen then the course of ỹ sunne.
& the Kingdome of Saul in a shortenes of
speech is joyned to Samuels rule. Thence
Theodorete upon the seavens Lev. 24. Rec:

kenneth seaventy seavens unto the captivity of Babylon. The skales of Leviathan cleare not better together then the scripture doth both for particular yeres thereof & for Generalles easily gathering out that summe.

2650 Hence Ieremy plainly is told that Babel should reigne but 70 yeres & therfore ȳ generall consent of Ebrewes in Megilah very carefully thence begin the captivity of Iudah: in Talmud in Megila Ch 1 fo. a b. They might then here the force of that or trumpet that sounded on Chorch. Moses teacheth ȳ iust seaventy ȳ should be in Babylon for contempt of theyr Sabbathes with matter alluding unto matter, as Ezra

2660 2 Ch 36 Ieyneth wordes of Ieremy ch 25 to Levi 26 when the captivity is ending the Gabriel is sent to tell Daniel most exactly how long Iubileys & other ceremonies of Moses should hold & the prerogative of Israel & Ierusalem. Naming Christ theyr King when he should by death bring Iustice eternal. And that time he measureth by a phrase alluding unto ȳ captivite seavens: saving 70 seavens are pared out to seale

2670 vision & prophet & to make reconciliation for synne That is even ȳ 28 Iubily. And as touching ȳ begining and ending of those

D. R. seavens my lerned adversary who stri-
1590 veth against open wordes of Scripture where particular lines & heathen confute him, yet he beginneth from the word told by Gabriel. Da 9 or that of Cyrus Ezr 1 1. and saith that 70 seveng complete Christ should be kild as I doe, Conscience in play-

2680 nes wringeth out so much. His difference from me is also from him self & from all men and possibility that not with standinge the certenty of the limites the angell ment no certen
" time, but an uncerten: & Si angelus dixisset
" post octies 70. annos excidetur Christus, pro
" pric locunis esset. I brought skores of theses against him: when we had agreed upon arbitratores of ȳ highest place. They knowe who
* must yeld

2690 Eglon having opressed 18 y is overcome by Ehud of Beniamin: whose affaires fall out 80. after Othoniels: and 40 before Barack: within wch Samgar killed 600 Philistines with a goad and helped Israel. Amd
" cause the Philistanes held not full power
" over Israel to afflict them, or ȳ they did
" he help not with a full deliverance

2700 HERE the people agayne fall from the hope in Christ with extreme infidelity. being afore above hope so delivered: therfore God choseth enemyes of equal hardenes in hart to presse them extremely the unpenitent Chananites: to whom not regarding his word, nor workes from mens weapons on the earth, from heaven he will shewe himself.

2710

SISERA chiefe Captaine to Iabin King of Canaan oppresseth Israel 20 yeeres. Iud 4. 3. He had 900 iron Charrts: & in Israel among 40000 was not a Shylde or Speare. Yet Deborah a wyf a mother in Israel, she stirred up Barak of Nephthali, to wrestle the wrestlynges of God. and to go lyke an hart lusted against Sisera and all his Charets: God would goe before him: the starres should fight: the waters of Mageddon the river Kithon shoulde sweepe them Iud 4

2720

2730 †

GIDEON or Ierubbaal of Manasses Iud 6 defendeth Israel 40 yeeres Iud 8. 28. The goverment of Barak here endeth 40 y in the yere above Gideon.

2740

2750

2760

MADIAN oppresseth Israel 7 yeeres Iud 6. 1

2770

ABIMELECH is King three yeeres Iud 9 22.

TOLA of Issachar defendeth Israel 23. yeeres Iud 10. 1.

2780

2790

IAIR of Manasses defendeth Israel 22 yeeres. Iud 10, 3. About his tymes many enemies afflicted Israel, Aram, Sidon, Moab, Ammō
2800 whole 18 y vanquished by Iephte Moab Semeth to be parteners. For the King complayneth that Israel with held Moabs land wch Sehon had taken from them, & Israel from him: at ỹ comyng from Egypt. He either knew not or regarded not the 40 yeres continuance. Vpon his suppositiō
* Iephte reckoneth possession yeres 300. it was exactly fiue more. synce ỹ comyng from Egypte in Iairs 22. This count
2810 in Iephte was not well cited of a certen lerned man against propriety in Gabriels seavens: seing the spirit expoundeth it: and altereth not propriety in Gabriel: but in a new speech most precisely confirmeth it.
*

IEPHTE of Manasses the only Harlots son commended of God.
2820

IBSAN of Iuda & of Bethleem 7 yeere Iud 12, 9.

2830

PHILISTINES oppresse 40 y.

ELON of ZABVLON 10 yeeres Iud 12, 11.

2840

2850 SAMSON of Dan iudgeth his people 20 yeeres Iud 13, 31.

TROYS war by Tregus in Iornandes was before Samson: as 630 y. afore Cyrus provoked Tomyris.

Tatianus pag 140 bringeth Menelaus to Chaeā in Salomons days. Africanus, Clemens, Eusebius embrace his autors. For deceaving Olympiades hier derived I speake to shew theyr vncertenty yeres after Troy fell they begin, about 100 by Plutarch, with
2860 Lycurgus 200 y later by Phlegon later yet about 100 by Diodorus 405 after Troy Later yet about 100 by Laertius in Chilon being Ephors Olypiad 6. Suidas likewise in Anacreon placeth Cyrs with Cambyses in Olymp. 24 and Thales in ỹ 7 Africanus in his owne opinio beginneth them 1020 y after Moses. So for Rome Onuphrius wondereth at mens diversity when it should be built. From such markes, scrip
* ture should not be controld. in Dan. 9. 24
2870 ELY of Leui of Ithamar 40 yeeres 1 Sam 4.

KIS called the Iemini man, father to Saul, ancestour to Mardochai & Ester ch 2 5. was borne hereaboutes. Kepe well in
* mynd this man to marke theyr cause, who striue against all Ebrewes against the Greke
2880 additiones & all counsels, nationes & ages that folow them: against so many Latin translationes, against Chroniclers of theyr owne side more then half a skore, against the plain simplicity of all millionos that without partiality rede Ester saying that Mardochaj is not meant to be caryed captiue but Kis another Ieminy man feigning another, of this name & speciall attribute Wherof I will speake again, when I come to
2890 shew how the age of Ester & Mardochaj liuing under many the first Persian Kinges, seing he was captived 63 y. before Babels fall, killeth Greke deceavers more the his autority did Amalek. & no lesse kepeth Scriptures in bandes of agrement for propheceies & an ordinary rate of mens life then they preserved Israel. As here so throgh all ages I will touch were lowes or Gentile swarue from those scriptures wch
2900 kepe all the rest in tune.
The iudges & oppressors have ỹ 440 reckoninggs twise for seueral rulers. Act 13 Iosephus Ant 8. 2 So we reckon for Hen vi & Ed iv. S. Paul by that speech lappeth vp together 18 Scriptures of seuerall storyes: & sheweth theyr troubles, while Iuda was unregarded to be strange by ỹ idolatry. The Greke, & ỹ trāslationes old, Arabik, Syriak, Ethiopian, all have rightly that number.
2910 SAMVEL & SAVL 40 y. Act 13
Mark ỹ accompt of S. Paul for this 40 y. It ioyned to others in ỹ old testament leaveth Iosuah but 17. of 40. Also it expoundeth Iephtes 300 y. & in what sense Iosephus & he reckoneth the 450 y. And sheweth that Samuel ruleth in ỹ vii Iudg. & bringeth all the book of Iudges to a wonderfull exact Chronicle.
*

DAVID is borne in Bethleem, where the
2920 Lord should be: whose dignite maketh the litle towne great Mich. 5. Matt. 2. He spake even of the percing Christ his handes & fete where the word כארו They perced, some Iewes wold have כאריו and that to be thus:

as a lion my handes & feet / have they vsed
But they nothing prevaile: for theyr best lerned Iacob ben Chaym in Masoreth writeth that in some exquisite copies he found כארו within the text & כארי in the margent:
2930 And I my self saw & know yet in London an ancient Ebrew copy, with an honorable cou-
seller hath, where the text reading is כארו they pericd and the margent hath כארי They be twyse wicked who here slaunder the text to elevate the autority of Gods word

2940

* DAVID our L. his father is anoynted in Bethleem, afterwardes goeth through great afflictiones, shewing that to be the state of all that are in the Kingdome & patience of Christ Iesus.

2950 DAVID is uncted K. of Iuda in Hebron at 30 yers, as Christ was at his baptisme

DAVID uncted K. at Ierusalem, exactly 4 thousande yeeres before Christ was baptised reigneth our Lords yeeres 32 6 moneths.

2960

The two patriarkes to whō Christ is most clearly promised, Abrahā & David they speake most clearly of distinct persones יהוה אדני Ge 22 & 2 Sa 7. Strangely for vs: they God caused, went. The vnbeleeving Iewes in Mass. Sopherim Ch 4 cannot tell what to say of this plurality.

2970 It is a matter of singular importance to greve to Iewes by any Rabbin that Salomon is not that sonne w Nathan speaketh of to David BVT Christ is he who shall build the true temple meant principally in that speech who shalbe also the sonne of God. 1 Chron 17 & 2 Sam.
" 7 3. That proveth Isaak Ben Arama
" upon Ex. pag. 141 shewing that his owē
" nation by mistaking that is hopeles &
2980 bereft of knowledge ever synce Ierusalem
" was destroyed. Of his longe discourse this
" is part. Although men take that to be
" spoken for the present state and God
" gave them leave so to doe, yet most cer-
" tenly the ground of the meaninge
" of the blessed God was of Christ looked
" for to come of D. sede spoken of Esa.
" Ierem. 23 Zach 9. &c. Vpon this, the pro-
phetes henceforth deale drawing men to
2990 the spiritual kingdome & temple.

Salomons temple is founded 480 y synce Israel left the land of Cham That was

Noahs age when he began the Ark.

3000 The temple is finished in 3000 Iewes and Latines gesse at 6000 for a full end. God only knoweth what shall be. Salomon is told that the temple shalbe destroyed, and Israel caryed from theyr land: yf his house fall to Idolatry: which warning he the wisest could not take. & this might have taught men to looke higher vnto the kingdome of Christ & to a more mortifyed family. whence Christ
3010 should arise an vnswerable unto theyr sacrifices and temple w family while they little regarded / though in the name of Nathan David gave them a losse warning / they likewise little understood the meaning of theyr sacrifices
In the speech to David by Nathā 2 Sa 7 cōcerning his sole works are such the some cannot be spoke of a sinner as Salomō nor some of the most holy Christ our
" L as the Ne shalbe in office &c wherin I could
3020 have wished the Ebrew to have bene most exactly followed that from a general terme of seed two sonnes might be knowen spoken of Christ & Salomon his figure Salomō permitting Idolatry sheweth him self to be that froward sonne whō God wold chastise wherupō his Kingdom should fade away that men might look higher vnto Iustice, ioy & peace wherby all might be Kinges and sacrificers in the Kingdome of Christ Ex 19. Apo 2 read for this Ps 89
3030 ROBOAM reigneth over two tribes vpō one foolish awnswer out of ten tribes from his Kingdome and upon further malice from the kingdome of Christ while they despised David, for Iessays basenes, & thought Ephraim more glorious for Iesus of Nun & Iosiph. Note to the burning of the temple, Ezekiel. ch 4 hath one whole summe 390 y.
* So the temple fro the first fundatiō standeth 427
3040 so longe as did the new world vntil the death of Iosiah who first of the fathers turned true sacrifice unto starres of Idolatry This nūber may be farely gathered by pticulars rightly confirming Iudah & Israel & the strong successiones & vacation of King

ABIAM 3 Y.

ASA 41 yeere 1 King. 15

3050

IOSAPHAT born:
He and his father both were good kinges likewise Ozias, Iotham Ezekias, & Iosias rare. these with David & Salomon are the kinges who desired to see the dayes of Christ.
3060 Some good kinges God gave unto this state. that it might out continue all heathen families & that th' Enemies should not say of the
" fall our high hand and not th' Eternall
" hath wroght this but all had theyr faultes

as David foretold that his house wold not be vprighte: and that men might looke vnto Christ the king who wold rule in the feare of God: and that the mynd might be ca=

led hyther then wordly kingdomes. But
3070 Iosa dyd worse then Esaw: killing his six brethren, & thus Davids outward house in the seventh age walketh not as Enoch, but ioyneth as to Cayns with Achabs affinity. From Elias taken up co=meth an epistle unto him, but written before his assumption, that we nede not to feigne a new Elias in the dayes of this Esaw, who kild his six brethren his owne bowels. Edom brake of the yoke
3080 from Iacob. Isaak forsaw that knowing that th'eutwdd blessinge should be all un=perfect.

IOSAPHAT 25 Y

3090

ACHAZIA b. he 17 of 22y of his owne age is 12 of 42 of Omrys house arising of whom by Athalia he commeth. Seder Olam reconciled the two textes longe
3100 agoe, rightly & other Ebrewes more.

IORAM thrise viceroy and Roy: and 22, and 25 of Iosaphat, never prospered.

3110

ACHAZIAH. 22y old & kild by Iehu
ATHALIAH the daughter of Achab and Grandmother to Ioas killeth § Kin=
3120 ges seede, and reigneth 6 Y 2 King 11 3 She had sonnes by an other which she tendered 2 Chro 24 D. Kimchi.

IOAS the naturall son of Achaziah beyng hyd in the Temple by his fathers sister 6 Y. is uncted King in the 7 2 King 11 and reig 40 yeere. Here Mark papisticall blyndnes touching the ancestours of our L. from Nathan & his predeces=
3130 sours in Kingdome from Salomons house. They dreamed that Salomons house en=ded in Ochosia: & that thence Nathas house came in & that men in Luke under one name are famous kinges better kno=

wen by an other name thus: Symeon is Ioas
" forsoth, Levi Amaziah, Mathat Ozias:
" Iorim Ioatham Eliezer Achaz. Iesus Eze=
" kias, Er Manasses: Elmodam Amon: Co=
" sam Iosias: Addi Ioakhaz. Melchi Sonne
3140 to Cosam in Luke 3 is Eliakim brother to
" Ioachaz 2 K. 23. Neri Iechonias. Iob. Lucid.
" book 7 Ch 1. The sun never saw more senseless
" vntruthes. Romistes hereby make Iewes think, y we Christianes have no religion, conscience, lerning, nor shame: had not St Luke bene despised yf he had put 12 obscure names together, for 12 famous kinges? Can truth put a brother, for a father? is not Ioas in 6 scriptures called sun to Achazia? shall we be deaf? did ever any knowen Iew end Salomons house before Iechonias could one as Athalia roote out all Salomas
3150 royall house? wold Christ come of Ioas that Cain Mat. 23. 35. Shall men forge authours? know we not that herupon standeth the triall of Christ his kingdome? whether we can bring him from David or can not? Elihu wold require men of hart to speak as he did Iob. 34. 34.

† as that forged Philo

3160

AMAZIAH Viceroy and R§ 29 Y.
2 King 14. Ioas is killed.

3170

3180

3190 The kingdome of Iuda is 11 yeere ruled by the states.

3200

OZIAS 52 yere. in his dayes Hoseah Amos, Esay prophesy that Iudah shall goe to Babylon & Israel shall be destroyed: & in the yere that he dieth Esay seeth the

Glory of Christ who hardeneth the despisers hartes, that ten afflictions will not humble them: neither will they at all looke upon his glory. Se Christ punisheth our age, and this danger is the greatest.

3210

AMOS expoundeth the plenty of corne & wyne Leu. 26. to be spiritually perfurmed in Christ. Ch. 8. v. 12. wher in the Ebrew all the 22 letters are conteyned in one verse. As the Master teeth there well noteth. A

3220 noble text for primely Children who should know the holy tongue: to lerne with theyr first letters that Christ is the end of the law. Doubtles it should meane more to ȳ Ebrew tongue: without w^ch many sweete debates in the prophetes cannot be sene. 25 verses more have ȳ 22 letters & exact alphabet order. simple. have Psal 111 & 112 Lam 4 & 2 threefold Lams eight fold Ps 119 almost exact Ps 25 and 145. & 9 afore ȳ

* Lam 4 Condemne no more the Chronicle, as

3230 Pythagoricall for so easy order in the yeres

IOTHAM b 25 of Ozias

3240

3250

Christ shaketh ȳ temple filled w^th a smok Es 6.

IOTHAM 16 yere 2 King. He toke warning by the former vision of Christ: that for all his dayes Esay needed not to pen more sermones.

MICHEAS prophecieth in Iothams dayes and expoundeth Cha 2 the sixt of Esai: telling that th' Eternal (Christ) will be a witnes from his holy temple that the mount

3260 taynes and valleys shall melt as with fire. Cause he rendreth most evident the affinity with Samariah synce Ieram, for w^ch he. Achazia, Ioas, Amazias perished, & Vzias died in a Leprosy. Samariah that came up by Idolatry & denial of Christ, shall find the reward of idolatry & come to nothing

ACHAZ 16 yer 20 yere olde when he reigned.

ESAYS children are geven for a

3270 signe. Sear iasub & Mahersalal chasbaz. Esa. 7 and 8. Beholde the chyldren that God geveth to Emmanuel Eb 2

3280

EZEKIAS 29 yere. In his dayes Micheas telleth that Syon shalbe plowed as a field & Ierusalem shalbe come an heap of stones. Mic. 3. 12. W^ch exãple is brought to save Ieremyes life: & saveth him Ier. 26. 18.

SAMARIA is taken as it was foretold by Osee 1. 4. by Amos 7. 17. by Esay 28. 3. This should move Iudah to beleve that as

3290 truly Davids house should be captived Israel reigned with kinges of theyr owne parted from Iudah 256 y.

SANACHARIB loseth 185000 Ezekias falleth deadly sick. wepeth (that in him Salomons house should end) hath 15 y prefixed for his life. In token of the sun goeth

3300 back ten degrees. Merodac-Baladai sendeth to visit Ezechias. he sheweth his stone house & welth. Esay telleth that Childre of his seynes shall serve in ȳ King of Babels court: he speaketh of Babels fall as before Ch 13. 14. 21. by Medes & Persianes namely by Cyrus and passeth presently to describe Christ. The k. promised David as yf he had sene his story past.

3310

MANASSES 55 yeere. He was b. after Ezekias wept. for want of Children: him God left vnto wickednes, to further ȳ captivity that the blynd might see how Gods promesse meant an heavenly kingdome, and not a Chananean. Good Esay vnder him was sawed. God shewing that sayeth looketh unto thinges not sene Eb 11. The Talmud often recordeth Esayes death by Manasses

3320 In Iebamoth leaf 49. in Baba Batra ch. 1. leaf 15. Christianes as Iustinus, Athanasius Oecumenius & others plentifully note ȳ same. But th' Apostles enemyes are better witnesses for them, then theyr frendes: & therfor I cite Rabbines when they speake for our truth.

OF KINGES cited in Ptolemy.

* PTOLEMY bringeth certen Kinges for

3330 these times, not heard of before: w^ch have greatly troubled the truth & bred much errour. Nabonassar, king 27 y before the 21 of Mardokempad. & 127. before the V of Nabopollasar. & 223 before the VII of Cambyses. 256. before the 31 of a Darius the first. This must be awnswered. For Bushelcherus holdeth. pa. 23. That the nerve of Chronicle is the joyning of Nabonassars yeres w^th Scripture: & therfore wold prove

3340 that Nabonassar in Ptolemy is Salmanassar in Scripture ȳ by Rheynoldus in tabulis Prutenicis & others) & Nabopollasar Nebucadnezar. Genebrard, a great man for Romistes) by good scripture accomptes pro

with all that vayne. And Scaliger mightely confuteth them, who make Nabonassar to be Salmanassar. For Nabopollassar he will have him to be father to Nabucadnezar: & to reigne 20 y. before Ezekiel
3350 prophecied, & the prophet Ch. 11. to have the relation to his date & him to be Emperour of all Syria & Asia. But as Henry Wolphius who reverenceth his larning reseweth Ezekiel, referring his 30 y. most certenly & swetely to the 18. of Iosias: so I must think that Ieremy & Daniel make Nabucadnezar great by conquest & not by inheritance. For Darius the first & Cambyses I will provide an other fit place. Here I
3360 am to warne of the nullity & harme that cometh by these first Kingds. from Chaldeans: that make lerned men so to strive for plain scriptures, by theyr corruption.

AMON 2 yeeres

IOSIA 31 yeeres

3370

3380 IEREMY prophecieth vnder Iosias 13 y. Ioachaz, Ioakim, & Ioachin were 12 & 11. under Sedekias. until Ierusalem was taken. Sahe taught 40 y. as Moses. Abrabba upon Ier. 1.

The law written by Moses hand, hid in ỹ temple in Manasses hall tymes is found by Helchia who is holden to be ỹ Helchia wch is named of Ieremy tobe his owne father. It is read before Iosias: how captivity
3390 was told by Moses Lev 26. 33. There also v. 42. confort of redemtion is told upon confession of theyr owne synnes & theyr fathers: that God who brought them from Egypt will remember his covenant. Iosias humbleth him self and celebrateth famously ỹ passeover the token of Christ
SOPHONY also teacheth of captivity and redemption by Christ. Ioachaz 3 m.
IOAKIM 11 y. He was in the greatest synes.
3400 & kild Vriah Ier. 26. & was buried like an asse.
NABVCAD in his first yere taketh Ierusa
NEZAR. lem. Thence must ỹ 70 ye. begin: seyng his house ruled but 70 y.
† Daniel after Nebucadnezar seeth a terrible Image that shall take away Iudahs
† Kingdome vntil Christ cometh

CHONIAS, Mardochaj & Ezekias are captived
3410 IZEDEKIAS 11 y. In Iub. 17. 4 stranger Nab. placeth a King in the land of Emmanuel. That same yere Darius is b. a revenger. Ieremy cannot yet persuade of captivity.
* EZEKIEL in Chaldea 30 y. after Iosias

lerned the captivity, prophecieth of the remuant: ch 11.

IERVSALEM is besieged. & yet Ieremy cannot draw them from hope of theyr kingdō
3420 IERVSALEM is taken & the temple burnt. & Izedekias hath his eyes pild out wch never wold see the iudgementes of God & his Children are kild. that Salomons house might ende. Saraias wth them, father to Ezra is kild. Ezra might be b. in captivity. but after his fathers death. His father acknowledged to be Saraias from Ez. 7. & both apocrypha & the continued iudgement
3430 of all men worthy naming will ende Chronology contention. and being ỹ first stayne of the high sacrificers to whom hitherto God gave longe lives, hath the shortest in his posterity. But that Ezra who foloweth his grandfathers, liveth here Isaaks y as in Plinyes age many
* Godless matched Ismaels age.

3440 A. Babel.
B. Madaj & Paras.
C. Grecia whole.
D. Grec. parted.

Evilmerodac is king and Iechonias is taken out of prison. He knowyng Gods ath Ier. 22. that he should dye childles, in prison
3450 so the terme אביר אסיר should have bene transllated even be Pal. Sanch. 4 pag 37. Salamons house being ended, he declareth Salathiel (the XXI from Nathan) his sonne who beareth the name as doth also Zedekias the uncle, for succession. Christ Iechonias begat Salathiel Mat. 1. as Iulius Cæsar begate his appointed successour & heyr Augustus Ovid. Met 14 or 15 Baasa was father to Achab 1 K. 20. 34.

3460 ‖ Belsnazar with his father, maketh up 24 y. Daniel seeth a lion, beare, leopard, and a ten-horned beast afflicters of his people & our Lords house the sanctes עליונין of them the most high. CHRIST in vision is like the sonne of man. Da. 7. in Belsa. 3. Dan. 8. seeth a ram & Buck.

3470 מדי ופרסין נופלת
Babel is fallen by Madaj & Paras.

A DECLARATION OF GABRIELS SEAVENS

A Iewe writinge upon Da. 9 in a commentary called Chazon Moed noteth ỹ Christianes hold Gabriels speech there the maine past of their religion. So farby saith truly. For theire first and last of all the old testament, the worde משיח is mere

prayer: whom the redemer is of faithfull & faithles in the Gospell & Rabbons called CHRIST. Moreover there he is named king and the HOLY of HOLY & then y king is by the effects knowen in that he maketh reconciliation for synne by his owne death & bringeth iustice & redemption eternall. So sitting on the throne of David to reigne on iustice & a peace that passeth all understandinge. They who looked for an outward kingdome & pompe, were hence to be reformed. And the Iewe can not deny, that Christianes have had a continuall agreement for this much where as there he doth charge us to have great diuersity of expositiones, touchinge the time, he iustly blameth many who looke for a Knot in a smothe bord & can not rest in the plaine propriety of speech, as Daniell understood it and the angel was to meane, beinge a teather & not a deceiuer. For he telleth Daniell that he came to teach him knowledge, and four times chargeth him to marke & Daniel consydeth that the Angel did make him understand. And so might any man, that will geue God leaue to have supreme autority for his owne wordes, to be expounded accordinge to y uniforme iudgement planted in the hartes of all men. For at the tyme of the euening offring, that is the ix houre or our three of the clock, at wch time our L. cryed that all was fulfild and gaue up the ghost) he speaketh these wordes: seaventy seavens are pared out to make reconciliation for synne. Who can deny, but that the angel must, yf he come from God, begin from the hour wherin he spake, & end with that action wherin sacrifice for synne ones for all is meant. For as in Moses the law had an expresse day and houre for theyr sacrifices, and beginning so it was no lesse needefull to have from God an expresse warrant, when sacrifice should be ended, specially seing all the world was bound to regard sacrificing at Ierusalem so long as it was to continue, yf they hoped for Gods favour. and also to know most exactly, when the Iewes prerogative did ende: and the partition wall should be broken downe. In this case an holy angel wold use a most holy certenty and playnnesse. Otherwise infidels might obiect that Christ passed his prefixed tyme, & should seme to have a defence of theyr infidelity. As the payne is infinite for misbeleving whe God offreth life in his sonne: so it was requisite that the doctrine should be brighter then the sun: and not to have one thing spoke & an other meant. For greater charge & help of marking the angel deuideth his seavens into three partes and geueth propre stories to the first & last part. Seven of them from Cyrus first yeere, and permission to returne to buyld Ierusalem Esa 44. 45 & Ezr. 1. 12. shall passe before they shall have buildded it. Thence are sixty two seavens to the last seven, set a part for the Lord his preaching. Of that last seven the first part is past in silence: as for a preparation: that latter halfe doth Christ bestow in confirming the testament for many. Beginning at his baptisme. endinge at his death. Wisdome hardly wold suffre more particularities in this cause to be deliuered from God. For when they were expressly taught of Christ. & were brought even to the houre of his death wher by they might aright understand Davids heavenly Kingdome, the Maiesty of this cause wold not be obscured by recording y of Kinges sitting on Satans throne but in some fewe pointes wherin they touch specialll parties of Christ his story as y decree of building hindering, buylding againe & finishing of his temple or policy wch much tendeth to explane the 7 seavens. So the time of his baptisme is compared with y xv of Tiberius & goverment of Pilat, Herod, Philip, Lysanias, Annas, Caiphas. They were to serue his accompt in chief matters & otherwise to have theyr memory to perish with them. Moreover the Iewes holpen by Iudaizes could not misse of a true Chronicle. So we see that the Pharisees no lesse then th Apostles looked y the kingdome of heaven should appeare, when our L. dyed Luk. 19 and no other cause can well be redred why Iewes from all y world should that y be at Ierusalem wch are not recorded for any other y. to have bene so. And wheras all Gabriels speech Da 9 16 handled to every word of it in y new testament & namely y Christ was to be killed & the fullnes of time for ceasing of sacrifices: the enemies wold have taken exception againe y doctrine, yf time then had not bene knowe to all sides. But none did. Of later times two extremities have bene folowed. the one of Grekes and Iewes. th'other of Heathen only. Clemens 1 Strom. citeth an opinion casting from the returne out of Babylon 440 y. The late Iewes in Talmud, Nazir ch. 9 pa. 22. b fauour that; to y ruines by Vespasian adding ten y. They are confuted first by S. Luke ch. 3 who hath betwixt Zorobabel Duke at the returne, & our L. 19 generationes & they can not have lesse then 22 y. or 22. one with an other: by the accompt of any that ever handled genealogies & therabouts standeth the rate betwixt Core & Samuel: Salomo & Iechonias, Nathan & Salathiel: also for a skore of heathen in Tatianus, whom also Eusebius foloweth, are 400 y. & somwhat more. Moreover the Iewes ar confuted by this: They geve the Persianes but 52 y. in Seder Olam. Now from Iosue, who came fro Babylon the 1. of Cyrus there be these many 1. Ioakim 2. Eliasib, 3 Ioiadah, 4 Ionathã, 5 Iadduah. Who met Alexander, these five in succession must nedes have above 52. The very same bridle them who goe to far & geve the Persians 200 y. But most of all for the whole space doe the 10 in S. M. from Abiud to Ioseph. who to make up the angels somme must draw about 46 y. of singlehood one wch an other. No Heathen that regarded S. Mathew wold suffre more to be graunted for theyr succession, then their proportion in Daniels seavens. And thus y house of our L. doth check the vanity of both extremities: who having millions of both sides: ech prove y other

lighter then vanity: enemyes to Paul, as Stoikes & Epicures, Phariſes and Sadduces. Here Mr Calvin muſt be commended: who "assuredly telleth, that by Grekes rightly wayed Daniels ſeavens will fall out fit from Cyrus 1 to our L hys baptiſme: Others with "judgement folowed him our Divines, Tremellius, Beroaldus, H. Wolphius: yea Romiſtes herein diſdayned not to lerne the "ſame, Genebrand & others after him. I hope ſhortly that the Iewes ſhall have ſmall occaſion to ſay that Chriſtianes can not agree upon this point. & I think it not amiſſe to lay downe here the moſt heavenly oration of Gabriel, wch Chriſtianes in all ages have moſt highly eſtemed wch alſo is handled even to every word directly or by ſome touch in the new Testament. This translatio of it from the Ebrew nether Gentil nor Iew ſkilfull in Ebrew, will deſpiſe.

SEAVENTIE Seavens of yeres are cut out, for thy people, & for thy holy Citie: to conſume wickednes and to abolyſh ſinnes, and to make reconciliation for iniquitie, and to bring righteouſnes everlaſtyng, and to ſeale viſion and Prophet, & to ſhew CHRIST the HOLY of HOLY. Know then & marke from the outgoyng of the Worde to returne & to buylde Ieruſalem unto Chriſt the governour, ſhalbe ſeaven ſeavens of yeres: and ſixtie and two ſeavens it ſhalbe reſtored and buylded, Streete & wall: and troublous ſhall theſe times be. In that after the ſixtie & two ſeavens Chriſt ſhalbe killed & not for him ſelfe: thereupon the Citie & holy place ſhall be deſtroyed, the Governours owne people to come: and their ende ſhalbe with a Flood: and at the ende of warre, it ſhall have a finall iudgement to deſolation. But he ſhall confirme the Teſtament for many the laſt ſeaven: when in halfe that ſeaven he ſhall ende the Sacrifice and Oblation. Afterwardes by an Armie abominable he ſhall make a deſolatio even tyll utter deſtruction and finall iudgemet flow upon the deſolate. Here is the Kinge, that is ſacrificer alſo, by whom & for whom death is vanquiſhed, ſinne is cleanſed, juſtice is brought, redemption is wrought, viſion is ſealed, our ſore is healed, Sacrifice abolished, & the temple deſtroyed, for defacinge of the doctrine the Iewes be rejected, for embracinge of the doctrine the heathene beleeved, to open callinge.

OF THE RETVRNE

When Daniel was taughtby Gabriel that God heard his prayer doubtles, ſame houre he wold ſhew it to the conquerers. Cyrus and Darius. Nether wold Darius who before commaunded that Daniels God ſhould be feared, deny, returne: nor ſpecially Cyrus, to whom they wold ſhew Eſay: who ſpake namely of him in Ezekias dayes. And for that prophecy Cyrus name, not Darius was to be put in the proclamation. wch is twiſe penned in the ſame ſyllables: ones. 2 Ch. 36. and agayn Ezra 1. Now as by the comyng frō Egypt recorded for the very day & day of the promeſſe to Abraham may certenly be knowen, wch was the ſelf ſame day 430 y. afore: So the day of our Lordes death being knowen, wch was anſwerable to the promeſſe & paſſeover: this alſo being exactly 490 y afore it, may be knowē to agree in time with it. Fit was it for the wiſdome of God to honour his feaſtes with moſt heavenly ſtories: that promeſſ and ſeale: truth and figure might meete together.

OF THEM THAT RETVRNE

The number of them wch returned was 4236. beſide ſervātes & handmaydes 7337 principall men Zorobabel, Ieſus, Nehemiah, * Mardochaj, Ezra. wch three laſt are generally holden of the Ebrewes to be the three famous men of that name. Prophetes we have none in records, vnleſſe we hold Aggaj & Zachary now amongeſt them by whom thei might be warranted from God, confirming theyr altar & ſacrificing fire. For we have no mention of fire comyng * downe from heaven.

THE MEDES AND PERSIANES REIGNE OF CXXX YERES FALSLY ſuppoſed longer ouer Iudah

1 DARIVS, Cyrus, Artaxaſt three having reigned at ones longe before reigne
3 yet in an empire of 120 nationes. THE temples buylding is hindered by Artaxaſt. Ezd 4
5 Cyrus being in Tomyris warres all Cyrus dayes
6 Alſo in Achaſhaeros firſt y. by a new confirmation of ỹ inhibition. About this tyme Cyr dyed
1 7 * Perſia writers give his life 100 y. & Xenophon 2y. maketh him a generall. So about 70 he had reigned at Baltaſars death To make ỹ Perſianes reigne 200 y Synce they overcame the Medes that (Val. handleth 1. antiq.) they feigne how long ago. Touching Darius ỹ mentioned in Prolemy
2 7 frō Chaldeanes, yf thoſe Chaldeanes had been true & ancient, he muſt nedes be Darius that is in Da 6. famous over 120 nationes be ỹ name & being 256. from Nabonaſſar in his 32 yere. Where ỹ vii of Cambyſes or Artaxaſt was but 224. How can thoſe Chaldeanes be thoght true? Vntrue they are, who deceaved a ſpeculer
3 7 ued man to blame many thouſandes of Diuines, for thinking ỹ Darius Da. 5 got Babylon by conquest. He wold have him to reigne by electio of the Babylonianes. Moreover Darius Noſtradamus he cannot be: who in Herodot was 20 at Tomyris war. in Cteſias lived but 43. and from his princehood at 12 y of age reigned
4 7 but 31. Therfore thoſe Chaldeanes are greate * deceavers.

DARIVS called ſome by a ſtately name Artaxerxes reigneth. In his ii Aggai Zachary,
* Zorobabel, Ieſus & the returned build the temple: finiſh it in his vii Ezra cometh frō Babilon. In his xx. Nehemiah was 4 monethes ſick at the hart for Ieruſalem not as then firſt knowing that Ieruſalem was made deſolate ſo long, that any Iew. ten y old might know, but conſidering the 490 y. in
5 7 Dan. 9. appointed for the walling of ỹ citty Otherwiſe why ſhould he frame his prayer from Daniels prayer: or be ſo exceſſively
6 7 ſad: without ſome ſcripture telling at what tyme the Chief work about the walling of Ieruſalem ſhould be taken in hand. That

being graunted that 49 from the returne
das tyme with 20 of Artaxerxes the buy-
ding of the temple shalbe ioyned to the 52
of the returne & the 17 of Artaxerxes.

7 Touching the summe of Aggai & Zachary
for Gods counsel & theyr divinity I will di-
ser it unto a larger towme. & I will handle
here the difference betwixt me and a lerned
and Godly man a frend of myne who defen-
ding mightily his owne opinion, would have
offended myne: yet allwayes promysed to yeld
7 yf he saw good reasones & wished that Scri-
pture might prevayle & Heathen might be
plainly confuted. The Original of our dif-
ference is whether it be 92 y after the returne
that the temple was in the 2 of Darius hystis
(that I hold) or 107 that he holdeth. That
is our I. his death he maketh the tyme not
7 more but rather lesse then I doe.

That not 107 nor any aboue 92
were past from ye returne to the
second of Darie callid other-
wise Artaxerxes

THESE reasones will not shrink. 1.
Mardochais age captived with Iechonias
12 7 & living yet. 2 Esters age daughter to
Mardochais uncle & but an yonge gentle
woman yet. 3. The vniversal consent of
all writers naming that Ezra living
longe after this time, was sonne properly
& immediatly to Saraias kild with Sede-
9 kias Children. 4. Much harme wold
11 7 come, by feigning Ezra absque patem Saraiae
as my lerned adversary doth. He might
with the same boldnes make a new Bible.
Ezra bringing his lyne vp to Adam wold
not leave out his next parentes, & place
Saraias next him, the first stayne of all
his kin. Vpon the fame of Ezra touching
12 7 the Scriptures glory many skores of high
pointes depend wch wold fall to great
disturbance of Iew & Gentill yf we cary
him three ages out of ye comon opinion.
He had not bene the fittest iudge of the
holy Ebrew writinges nor in chief glory of
all his lerned nation nor able to have come
13 7 by so many Genealogies, unlesse his infancy
had touched the age vncorrupted for their
owne Hebrew tongue & writers. 5.
Zorobabel & Iosuah should not 107 together
be officers. But Xerxes wold never belive
that: of whose infinite army he thought
that none after 100 y should live. In Zacha
14 7 17. 8. We have for some a warrāt fro God
but after Zorobabels tyme) for longe
life. Without Gods warrāt the comō rate
may not be forsaken. 6. The returned
buylt the temple & they who had bene
captived celebrated the dedication of it
Ez. 6 17 It cannot stand with Gods wis-
15 7 dome to bring home here 50000, with pur-
ged from the drosse, to let them spend their
age as in a dreame, without one word of
prophecy spoken vnto them & in an age vn-
taught by afflictiones to shew his chief
delite. 8. The ancient are closly damned
as senseless all who have commented upō
16 7 Aggai and Zachari, who all that I
could find, thought that Aggai and
Zachary spake to men that had bene
in Babylon yet & some in Iudea had
sene Salomons temple. And this
much for this difference whether the tem-
ples buylding be distant 92 y. or 107 fro
17 7 Gabriels speech of the redemptiō tyme.
For the 321 I spake above & have no fur-
ther space

18 7

ALEXANDER with the power of Grecia
overcometh Darius & reigneth 6 y Empe-
19 7 rour over all. The belly & sides of the
Image figure him & the comon state of
Grece with him: so doth the body of the
leopard and of the buck. And he is the
horne & buckes forhead. Daniel taught &
when he was at the greatest he should be
broken. & the Chaldeans, taught by Dani-
20 7 el, foretold of his likelyhood to dye but
as though theyr art and skill in Astrology
could forsee so much. His kingdome pted
betwixt many sone cometh to four chief
heades & again sone from four to two.

21 7

Those two make the two legges of ye Image
22 7 Dan. 2. & the fourth beast Dan 7. Also
they are Gog and Magog spoken of in Eze-
kiel 38. & 39. Seleucus Nicator and Pto-
lemeus Lagi were the first Kinges. When
Ezekiel wrote rich Crasus whose descended
of Gog or Gyges, reigned in the cuntrey
called at ye last Asia: Magog is in Pliny
23 7 famous Bambyce or Hierapolis. Seleucus
reigned over that and much more. & the
Ptolemyes, as Philadelphus in Theocritus
had much in Gyges cuntrey. The two hou-
ses continually lynked in mariages: and
fought still for the right of Iudea. For
Ptol. Lagi ones held it: and afterwardes
24 7 Seleucus. The posterity of both pleaded a
right. That occasion Christ did cast to
Iapheths house to deale with his people:
and gave them greate dominion, and long
294 y. in Ptol 3. from Alexanders death
unto the death of Cleopatra, whom Au-
gustus overcame. Theyr longe dominio
25 7 caused the Greks tongue to be comon over
the East (before in the West it was) that
when th' Apostles should write, one tong
might be familiar amongest the lerned
in all nationes wherin the new testa-
ment might speake.

26 7

OF AGGAI, ZACHARY, & Malachy, expounders of Gabriels oration against Pharisees and Saducees.

22.7 Now Pharisees or Saduces beare sway. Both agree mistaking the kingdome of Christ. To this day all the Pharisees look to have Ark, manna pot, Arons rod & all the implementes of Moses tabernacle restored in tyme with theyr 12 tribes as
28.7 hid in some place: and not destroyed with the burning of the temple or before. Aggai Zachary & Malachy shake enough to make them understand Gabriels Abridgement of religion: all standing upon Christ.
The speach in Aggai for the temple for it came from God being 32 y from Cyrus
29.7 the 2 of Darius a time fit for the fathers returned to be yet of vigour and the Children to be of discretion. The 4 day of the VI moneth: as for the second tables the same day Moses ascended.
The VII moneth, the XXI, greate day for the sheweth how the trinity wilbe with
30.7 them, Iehovah, the word and the spirit. So Tremelius, and his adversary Genebrard both rightly understand the text. Then God promiseth to shake the heavens and earth to bring Christ the glory of all nations into the second temple. The IX moneth the XXIIII day when the foun-
31.7 dationes were layd. then he is spoken to from God twise in one day. And was to tell Zerubabel again that God wold shake heaven and earth, and overthrow Kingdomes of the image and foure beastes and at that day wold take Zorobabel in whose Loynes Christ then was and
32.7 was borne of his posterity the same day that taxe was at Bethleem, by an Empire then first confirmed over all the cuntreys which had brought the Images Legges to dust. Thus Aggai expounded Gabriels oration.

ZACHARY also enlargeth many
33.7 pointes of Gabriels speech as, that Daniels people are myrtle trees: that the temple & city shalbe buylt and those tymes shall not be so distressed as the 70 of wrath past: how Iesus the Sacrificer first in apparell vncleane: afterwardes cleane represented Iesus Christ, taking vpon him our synnes
34.7 & clothing us with his righteousnes: how Christ should be king and sacrificer: a king poore and riding vpon an asse: a king for his desert sold for 30 sicles: to open the fountayne of Grace to the house of David, to them of Nathan chiefly: of whom Zorobabel cometh: of whom in Aggai Christ
35.7 is promised as Abrabbanel the deadly enemy graunteth, wherby he must nedes
marti. condemne the Talmud and all his religion.
cle. 12. Lastly he sheweth how the Low Ierusalem should be destroyed and the temple: & a larger buylt. Thus he openeth all pointes of Gabriels speech.

36.7 MALACHY openeth also Gabriels speech begining higher with Election & reiection.

the love & hatred of God, Iudahs maners in prophanesse, adultery, perjury, violence, shew that they shall cease to be of the holy city, and the covenant shalbe confirmed
37.7 with the many Gentiles from east to west: among whom in every place sacrifice ceasing at Ierusalem, incense of prayer & pure offringes of lippes praysing God shalbe offred vnto his holy name. The Iewes tymes shalbe troblous for theyr synne & neglect of Christ the most holy: who is the sunne of righteousnes arising to the iust. Lastly, for the Law of
38.7 Moses, God Chargeth to remember it and promiseth an Elias before the comyng of Christ our Lord. Thus he as Zachary expoundeth Gabriel & endeth the old testament. Gabriel likewise to Zachary fro Malachies last saying begynneth the new testament. Such an harmony the scripture
39.7 hath: mens and angels both serving Christ. vnto w.^ch harmony nothing can be more enemious them the embracing of the hid
* apocrypha: wherof the writers Ebrew nation not any Ebrew professors have not one word in theyr profession: nor any can affirme to have one propre, sayng breathed
40.7 from God. but contrary all is superfluous much riduculous, not a litle openly false somwhat vnreligious, & the best of theyr owne no more to be regarded then Epimenides, Menander, and Aratus.

4. ANTIOCHVS EPIPHANES rage of dayes
41.7 2300 begynneth Dan 8. Aben Ezra there deliseth not the Machabees story whence that tyme reasonably may be gathered. Mach 1 & 4. From synce his prophane Garrisones hold Ierusalem & remove sacrifice vnto the recovery of it Daniel nameth it a tyme two tymes & part of a tyme
42.7 Ch 7 45 Ch 12. 7. Daniel moreover reckoneth dayes 1290. for an other speciall comforte: as the recovery of free religion: & dayes 1335. of a great happines to the people as by Antiochus death: w.^th two propre accomptes taught Daniel to vnderstand the Synecdochen & generall termes of
43.7 a tyme two tymes & half a tyme. Ioseph recordeth that Antiochus three yeres & an half held Ierusalem Excid. Afterwardes the Grekes become legges no longer of Iron but of Clay fro hence. The particularities of theyr dealinges hitherto Daniel Ch 11. & 12. conteyneth.
44.7 Hence they were to look for God to fall dayly and to perish by the byrth of Christ. But they delt badly. For the Chasmonaei Machabees contemning old Iacobs will, suffer not Iudah nor Zorobabels house to be the lion: but reigne them selves: despising therin the kingdome of Christ: as
45.7 Ephraim did that was manifest when full sone they become Saduces.

The troubles of these tymes are the greatest that hitherto the world saw. Now Michael who is one with the father: standeth up for his people: so that none can take
46.7 them out of his hand. for they beyng killed yet are saved. For the many that slept

in the dust shall rise one sort to life eternall: an other sort to wofulnes Eternall. Dan 12. They racked by Antiochus would not be delivered because they looked for the better resurrection. Ebr 11.

HERE GOG OR GRECIA
lefteth the sorte of his hornes

OF THE MACHABEES

The Machabees of Levi, when the Iewes broke of the yoke of Grecia, rule Iudah but they should have left that rule by Iacobs will Gen. 49 vnto the house of Zorobabel, & should have bene extinct to be princes of the sanctuary. God geveth them over to all blyndenes & sedition, to call the Romanes to take parte: & Herod of Edom, a cormorant in name & nature, rising of their servantes, killeth all their house even to his owne wife that came of them. Talmud Batra. pag 4

OF THE FOVRTH MONARCHY FALSLY GATHERED FROM DANIEL. Ch 2 & 7

The Assyrianes are not meant by the golden head, but Babel: and that, both all Iewes graunt: and a blynd man may see so it is no lesse clear by the exposition of the legges, ioyning in notable mariages of the fourth beast, in the tenth horne, playnly Antiochus Epiphanes, in the buck, the end of wrath named Iauan. & lastly in the Angels exposition promising to tell the truth or propriety, that Antiochus and Grekes, not Romanes end the speech. Targu. Ierusalemmy & all Talmudistes deceaued first by heathen, after by Christianes, stubbernly hold this, that Christ his first coming should not be afore the Romanes utterly perish. And they graunt that when Gog perisheth presently that redemer cometh. Tal. Sabb. ch 16 fo 118

AT WHAT MANER OF TYMES OVR L. WAS TO COME.

The redemer was to come when Iewes & Gentils all were in extreme confusion, Moses, Esay, Ioel, Ezekiel told of thes tymes: the warres, earthquakes, suns darknes are noted by Iosephus, Pliny, & Virgil who vnwares trasl lateth from Ioel. Et cursu rapidum saleos conflantur in ensem. The Talmuds notes of tymes in San Cholek. when Messias should come: agree all to this age.

II

R Nehumias telleth that 5 yeres after his speech Christ should be borne. Galatine & well he might by subducting from 5490. thirty yer age entring into the work of the tabernacle by Nu 4 & half a 7. for confirming the covenant by Da 9

Dan 2 35

CLEOPATRA quene of Egypt with Antony having all the east by few Italyans is conquered. And now the image is made dust. Vergil trimmeth all his lerning and wit in painting this victory. though not from Daniel, yet from Vulcan. He knew in the strange event, that by some heavenly powar this fell out.

A reconciling of Mathew & Luke

When the kingdome of Salomon Ended in Iechonias then such as from Nathan Salomons brother were alive, were to inherit. And so childles Iechonias begetteth Nery a sonne Salathiel to be his successor as yf he were his natural sonne. Of Salathiel descending from Nathan cometh Zorobabel who had Abiud of whom cometh Ioseph to whom belonged the kingdome, & had Resa of whom Ely, Mary, and our Lord cometh. By the mariage of Mary to Ioseph as Ioseph is made sonne to Ely, so no law could deny Iesus the right of Ioseph. And so the Iewes & gentiles knew him to be king of the Iewes.

THE WORD is truly made flesh. whom Da. 7. saw but like 3 sonne of man comyng in the clouldes. Magi seke him at Ierusalē by Daniel: & Herod by the same called him Christ. He is called Iesus

57. 7 IESVS amongest the Doctores at Ierusalem, in the temple, in the Sanedrin hall questioneth with them. They might se Elohim (the sonne) set in the assembly of El the mighty Father. But they iudge wickedly and accept the person of wicked Barabbas after 2ly. when 30 sicles is ỹ
61. 7 goodly price wherwith Iehovah is priced of the children of Israel. Zach. 11. 12.

MVSEVM
BRITAN
NICVM

70. 7 THE IVBILY yere, the fourhundreth & ninteth of Gabriels prophecy at the feast of passeover our L. is entitled King of the Iewes & denied of them, when theyr last tyme of prerogatiue came. Therin they make playn how the reiected prepare thselves to be vessels of wrath. At the supper of the Lambe the Sauiour ordeyneth, that bread & wine should be the seales of his body broken & blood shed for the Iewes & for the many. Therupon sacrifice should ceasse. Our L. dieth, riseth, ascendeth, sendeth the holy Gost and his apostles to baptise in ỹ name of the Father, & the Sonne, & of the Ghost: and to teach that Christ was to suffre: who being the firstborne from the dead should shew light unto the world: who was the truth of the law & sealer of vision and prophet

THE CAVSE OF S. STEPHEN & Ỹ END OF THE LAW

When our L. had brought righteousnes eternal, according to Gabriels prophecy Da. 9. this from the same angel was therupon to be holden: that therin he had ceassed sacrifice and offring: and should shortly destroy city and Sanctuary. The blynd Iewes knew not Christ to be ỹ most holy, the true King: who (Daniel 7) was taken up unto the ancient of dayes: yet as Cayphas adiured him to tell whether he was the Christ, the sunne of the blessed so doth even S. Iarchy upon Da. 7. expound that: ONE AS THE SON OF MAN to be Christ the King. But against S. Steph they alter the phrase enuiously: That he sayd: Iesus of Nazareth should destroy that holy place: and alter the lawes that Moses gave them. Yet as his tongu was the tongue of an angel, so all ỹ coun saw his face as ỹ face of an angel. And they might haue considered how Moses Lev 26 referred them to an exposition of the covenant, that should be remembred after they had bene 70 ỹ in a strange land as forseing Gabriels message. And touching Le Olam (continually) they can draw that no further then ỹ (last) Iubily as R. Menachem upon Leu 25 epounideth Olam. Now they had prophecyed leh. n. that the Romanes wold take away theyr kingdome. Wherby in the wildernesse of the heathen they should kepe no Iobel after our L.

his death had brought Iubal or Iubal a streme upon every high hill Es 30. 25. Wherby we should florish as willowes 44. 4 and other plantes at ỹ water streames Ier 17. 8. Pleasantly doth R. Menachem derive the Iubily terme, from Iubal a streame w most fitly agreeth wth the streames of liuely waters wch in the last Iubily our L. comyng by waters, blood & Spirit, powreth out. Christ was allwayes the end of Moses yet to this day a veile doth lye upō theyr hartes to hold the law unchangeable. So testifieth Rambam Iesode Thora ch 9 thus. It is a saying plain & evident in the law that it is a commandmt standing for ever yea for ever & ever without chā diminishing, or addition. Upon this pount wherby the doctrine of the kingdome is wholly mistaken, the Apostles laboured most to confirme a right iudgement. That Stephen sealed with his blood.

PAVLS CONVERSION

Our saiuour is properly set furth by Gabriel and glorious in a vision to Daniel. Paul consenting to S. Stephens death is turned by a vision remembrancing both. As Dan. so Paul saw a great brightnes: both heard a voyce: both fell to the ground: the companions of both were amazed: but saw no man. Daniel knew then Christ the most holy through whom S. Stephen wan ỹ crowne of life: to Paul he nameth him self IESVS of Nazareth: as he was named by Stephens accusers. The brightnes of the vision was not clearer then is the scripture: when the skales fall from our sick eyes.

OF THE HEATHENS CALLING

S. Peter vnderstood not Gabriel in the covenant for MANY. Da. 9. though our LORD deliuering the cup his covenant blood, to Iewes: expressly ioyneth ỹ Many (heathen) in the same dignity of covenant, remembring even the terme used by the angel. Likewise Peter vnderstood not ỹ by his telling of sacrifice ending: all ceremonies of the wall betwixt Iew & Gentil should be understood also to end: until by a vision of beastes cleane and vncleane

made equally lawfull meate he was taught how Iewes and Gentiles were now equall. Moreover by a synode held at Ierusalem (whence the first writing of ȳ new testam^t is recorded to proceede) that matter is confirmed. That Moses law hath his ende. Act 15. of that Paul disputeth much to the Galathianes. The Ebrewes are told ȳ

The Apostles now have taught Christ over the world. Him the Ebrewes will not receave. But Barcocheba, saying that he was Christ. For him they rebelle against the Romanes whose camp is named Dan 9 26 כנף שקוצים an abominable campe. Yf God had not shortened the dayes of the warres, no flesh of that people had bene saved. Eleven hundred thousand in few monethes perished. But God sauued a remnant. Italy destroyed them as Moses foretold. Nu 24 Wher Cittim is Italy in the Old Latin, French, English. And by the Targums both, Iarchj, Ezra, Sadaias, B. Arama, Ramban, Bochai, Elias. In which prophecy the same men acknowledge Christ named the starre and the conquerer of all the sonnes of Seth. When theyr rejection was to appeare, then they would have no king but Cæsar who delt as Satan with them: which seeing would not see how the low Ierusalem was destroyed that the celestiall might be buylded. It fell 40 yeare after our L. suffred all which tyme the temple opening of it self & theyr sacrifices openly loth some gaue them warning.

Tal. Iomæ cap 4 fo 10

4000 The world stood now 4000 y. by which tyme the Iewes graunt in Tal San. pa 97 that Christ should appeare but ȳ for there synnes they say he differreth his coming.

THE APOCALYPS concludeth Gods speech to man. Mark that there and only there Christ speaketh in Greke α and ω prove that. They are pronounced happy ȳ obserue that book. There Christ removeth the covering from all nationes Es 25.7. Visiones of him drawen from through the prophetes, doe expound also the prophetes. The partakers of his graces make not a Iudaique Ierusalem, but a celestiall. Rome the destroyer of the lower, fighteth also against the high. It is condemned plainly in these wordes Apoc 17. The city which hath ȳ Kingdome over the Kinges of the earth, Is the woman dronk with the blood of the saincles. The Grekes, Latins Romisters, & Englisch Iesuites confesse Rome therin damned. For easy memory God hath pictured that state: as you may see.

Yf Satan had not mightily possessed mēs harts Rome the only place plainly cursed should not rule religion. But the reiected of God most strive where God most warneth to doe otherwise. The prophane Emperours could not abide the name of Christ a King. The Popes will nedes have for him earthly pompe, therin Iudaizing. Them will he consume with the spirit of his mouth. Balaam in Nu. 24 foresaw & foresayd how Italy should be perishing unto the ende. There in Targum Ierusalemy the word is Abaddon, and therfore in Apoc 9 abaddon is named to be an Ebrew name of theyr state. Aubed אובד is the Mosaicall Ebrew Nu. 24. The servantes of Christ whom of Eternity he hath chosen to life, combating faithfully against Rome and sinne shall reigne with him for ever. Amen

The conclusion dedicatory

Thus your Lordship seeth a somme of Moses Synaj sightes with distinction of tymes sure and cleare even vnto our L. his death with disstinction also of recorded families forsaking or afflicting the faithfull. I think that I bring here the principall knottes of holy story wherin I could be specially holpen, by Ebrew and Greke studies: in ioyning of wch to serve the temple I deme that I have spent as many houres as any that now the earth beareth. Yet I wish no more autority then playn truth requireth. To your Lordship I dedicat this my paynes. Your care over me when you were in Cambridg providing me (yf I wold) a continuall profession there, calleth for this duty wch I hope will further you in the knowledge of the king eternal & everlasting invisible ȳ God only wise.

To the Reader

Much I was forced to speake of chronology writes a matter no lisle needful for certenty of prophecies & clearnes of narrationes, then the sun is for mans dayly affayres. Tuo starres shew the begining & ending of such speches. Of that I was to worne.